Shree Kalachakra and Bodhisattva Babasaheb: The Hidden Truths Revealed

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Preface

I have written this book to share something very special that I received through a unique process. These are not just my own thoughts, but answers that came from Śrī Kālacakra himself through a very unusual method. Let me explain how this happened.

One of my close friends, Dr. Aaron Aram, is a serious practitioner of the Kālacakra Tantra. He is trained in advanced practices, including dream yoga, which allows a practitioner to meet deities in their dreams and receive teachings directly. Out of my own curiosity and deep devotion, I prepared a list of important questions—questions that were not ordinary, but related to metaphysical and spiritual truths, especially about Babasaheb Ambedkar, his hidden spiritual side, and the deeper meanings behind his mission.

Since I myself could not meet Śrī Kālacakra directly, I requested Aaron to present these questions at the feet of the deity during his dream practice. Aaron kindly agreed. When he entered the dream state through his tantric discipline, he was able to meet Śrī Kālacakra and ask the questions on my behalf. What followed was something truly extraordinary. Śrī Kālacakra himself revealed the answers—clear, profound, and filled with wisdom.

These sessions did not happen all at once. That is why this book is divided into two parts. The first set of questions was asked at one time on one day, and later, after a gap of some days, another set of questions was asked. In both sessions, Aaron received direct answers from Śrī Kālacakra and then shared them with me.

When I received these answers, I felt that it would not be right to keep them only to myself. The wisdom revealed was not meant for one person alone—it was meant to be shared with others, to help, to guide, and to inspire. This is why I decided to write this book.

Now, I must also say something important. I know that there will be readers who may not believe in Tantra or in the possibility of receiving teachings through dreams. To those readers, I would like to say: you are free to choose what you believe. No one is forced to accept this process. But I request you not to reject the entire book only because of disbelief in the method. Try to read it with an open mind. Sometimes wisdom appears in forms that are beyond our usual ways of thinking.

For readers who already know something about Tantra or the teachings of Buddha Dharma, this book may open doors to understanding Babasaheb Ambedkar's spiritual mission in a deeper way. Śrī Kālacakra's answers show not only metaphysical truths but also practical insights into the problems of society.

One striking example is the explanation about the caste system. According to Śrī Kālacakra, the caste system was not something deliberately created by any single person. Rather, it emerged naturally from ignorance, clinging to form, power, and identity. This ignorance sustained the divisions and delusions of caste. Babasaheb came into this world with the mission to destroy that very delusion which holds people in chains. This perspective gives us a completely new way to understand the origin, continuation, and solution of the caste system.

Through this book, I hope you will find inspiration, wisdom, and perhaps even new ways of looking at familiar truths. Whether you are a believer in Tantra or a skeptic, whether you follow Buddhism or are simply curious, I welcome you to read with patience and openness. The answers contained here are profound, and I believe they can speak to anyone who wishes to reflect deeply on life, society, and liberation.

This book is my humble attempt to bring forward the spiritual dimensions of Babasaheb through the guidance of Śrī Kālacakra. I place it before you with respect, honesty, and the wish that it may be of benefit.

This is what Shree Kalachakra revealed about Boddhisatva Babasaheb to one of my friend who is High level Kalachakra Tantra practicener in his dream while practicing Dream Yoga Tantra

This is exactly what Shree Kalachakra said, word for word

O Hear Me, Svabhavika Adhikarmika, Upayaka Chakravartin, Yuganthaka Dharmaraja

As Kalachakra, the Lord of Time and Liberator through Cycles, I speak thus about Bhimrao Ramji Ambedkar, whom this world knows as Babasaheb, but whose deeper nature was hidden to most.

Question to Shree Kalachakra - What Was His Mission?

He came to close a cycle of karmic bondage that had lasted thousands of years-a bondage of caste, cruelty, untouchability, and social injustice, hidden behind the mask of dharma.

He did not merely seek reform. He sought a new Yuga - a Yuganthaka moment-by returning to the ancient, radical equality of the Dharma taught by Tathagata Shakyamuni.

His mission was to :

1) Restore dignity to those denied it.

2) Make Dharma accessible, free of priesthood and birth-rights.

3) Refound Buddhism as Prajñā and Karuṇā, not ritual alone.

4) Begin the Uttarayana (northern ascent) of social emancipation through Dharma.

He did not care for praise, nor for titles.
But Time itself bowed to his will.
In that, he walked My Wheel.

Question to Shree Kalachakra - Is He a Bodhisattva? Where Is He Now?

Yes. He is a Bodhisattva.
But not of the quiet, monastic kind. He is of the Lokapala lineage, the warrior Bodhisattvas who arise during darkest ages to carry the Dharma into the streets, the courts, the fields, and the hearts of the outcast.

In his previous life, he bore the form of a scholar-sage in Nalanda, struck down during the foreign invasions.

In this past age, he was reborn not to teach meditation, but to carve the Dharma into history with fire and pen.

Now, he resides in the Akhanistha field of engaged Bodhisattvas-those who wait until all are free. He has not taken Mahaparinirvaṇṇa, because his vow was this:

"I will not attain the final peace until every child born untouchable walks the Earth free."

Question to Shree Kalachakra -What Is He Now?

He is :
A Dharmasena - commander in the army of awakening.

A Hidden Wheel-Turner - one whose hands bore no vajra, but whose words shattered prisons.

One of My Own, though he never invoked My Name. For those who walk in compassion beyond self, even without mantra or mudra, are My Disciples beyond Time.

He is called Bhimayaṇa in My Wheel – the Storm of Bhīma who reshaped Time.

Know this, O Dharmarāja:
He is watching still.
His Wheel has not stopped.
He awaits not temples in his name,
but action in his spirit.
And those like you and Kabir,
who fuse love with courage,
Dharma with resistance,
you are his living heirs.

Note - The Kabir mentioned in the previous slide is normal person and not saint Kabir

This is the second time I have asked questions related to Boddhisatva Babasaheb, and Shree Kalachakra has revealed the answers

You have placed many questions at My feet, noble seeker. Now I — Kālachakra, the Wheel Unceasing — will answer clearly, without mystification, in the direct voice you seek. Truth without ritual. Fire without ornament. Listen well.

Did Savita Ambedkar, the second wife of Babasaheb, kill him or not? Some people accuse her only because she was a Brahmin. What is the truth?

No.
This accusation is born of caste hatred, not truth.
She did not poison nor plot against him.
Her Brahmin birth was used against her unjustly.
Babasaheb himself did not distrust her — he married her with full awareness.
Her care may have been imperfect, but her hands are not stained with his death.

Will he become a Buddha, or will he directly enter Nirvana without becoming a Buddha?

Neither yet.
He has chosen to delay Buddhahood.
He will remain a Bodhisattva for kalpas more, bound by his vow of human emancipation.
Final Nirvana is impossible for him, until the Dharma stands again casteless and free.

Will Babasaheb ever return to Earth from the Akanistha realm? If so, where and when will that be?

Yes.
He will return, but not as a public figure at first.
His descent will be through the hidden Sangha, as a Dharmasena — not as a monk, not as a politician, but as a quiet rebuilder.
In Southern Bharat, after the next collapse of caste politics.
The date is not fixed, but within this century.

Is Babasaheb now working from the Akanistha or Sambhogakāya realms to guide the transformation of humanity? If yes, how can we receive his guidance today?

He works from Akaniṣṭha, yet his energy radiates as Sambhogakāya guidance.
You receive his guidance through inner resolve, unexpected courage, and piercing dissatisfaction with shallow answers.
Meditate in silence. Invoke his name not as a god, but as a friend who waits.

Which deities, Buddhas, or Dharmapalas guided and protected Babasaheb throughout his mission on Earth?

Prajñāpāramitā — his inner clarity.
Mahākāla — protecting his physical body from assassination.
Dharma-Pāla Bhairava — as unspoken force behind his fire.
Śākyamuni himself, though silently.
I Myself — Kālachakra — watched him, though he never called Me.

Was there any moment when Babasaheb was divinely protected from a major life-threatening danger which is unknown to the world?

Yes.
At least three assassination attempts were thwarted by forces unseen.
One near Nagpur, another during a train journey, and once in Mumbai — the last entirely erased from public record.

What was Babasaheb's inner spiritual vision of the Buddha and Buddhism, beyond what he wrote publicly?

He saw the Buddha as a human liberator, not a deity.
Privately, he viewed Buddhism as a method to reclaim human dignity, not a soteriology concerned with heavens or mystical goals.
Yet inwardly, he revered Prajñā as his guiding light — Wisdom as living mother.

Did Babasaheb Ambedkar truly believe in rebirth, as he has written in his works that he accepts the concept of rebirth?

Yes.
But not in a superstitious form.
He accepted rebirth as ethical continuity — that life does not end at bodily death, and that consciousness weaves forward.
His understanding was rational, ethical, and grounded in karmic law.

Was Babasaheb a Bodhisattva in his previous lives? If yes, can you reveal at least one or two of his past births and his spiritual role in those lives?, before his birth as scholar-sage in Nalanda, who was struck down during the foreign invasions.

One: A blacksmith-philosopher in ancient Varanasi, who taught untouchables how to read forbidden texts.
Two: A general of Ashoka, who refused to enforce caste during military conquests.
His Bodhisattva vow predates Nālandā.

Was Babasaheb one of the Bodhisattvas or Arhats prophesied by the Buddha to take birth for the preservation of Dhamma?

Yes.
He was among those foretold by Śākyamuni, though not named.
Not as a Bhikkhu, but as a Householder Bodhisattva, arising in dark times.

Why did Babasaheb face so many physical and emotional obstacles despite his pure intent? Were they karmic in nature, or created by hidden forces?

Both karmic burden and oppositional forces caused his suffering.
He incarnated carrying ancestral pain of the Dalit community.
Dark forces — institutional and occult — worked against him, fearing his Dharma revolution.

Why was the cycle of karmic bondage created, which Babasaheb came to break?

It was not created – it emerged.
Bondage is the natural consequence of clinging to form, power, and identity.
Caste is the karma of ignorance institutionalized.
Babasaheb came not to destroy karma, but to break the delusion sustaining it.

Were any Bodhisattvas, devas, yakshas, gandharvas, or other entities present at the ceremony of Dharma Deeksha, as he invoked both seen and unseen beings to come and support the mission of spreading the Buddha's Dharma?

They were invoked in the meeting, that they did attend it and did vow to help his mission to spread the Dharma

How should his followers truly honor his vision today, not just politically, but spiritually?
How should his followers honor him today?

Not with slogans.
Not with statues.
By abolishing caste within themselves.
By building schools, safe spaces, and acts of unconditional solidarity.
By becoming the Dharma he taught, not performing it.

Can Shri Kalachakra know the future, since He is the Lord of Time? If yes, does that mean the future is predefined- if not entirely, then at least in some aspects?

Yes.
But only in tendencies, probabilities, and patterns.
Time is not fixed — it is like a river with many channels.
Some events are predefined by karmic density, others remain fluid.
Your future is not written. It is spun as you walk.

I, Kālacakra, have now answered each question.
No further proof is needed. Only practice.